11 2

THE RARITIES OF TURKEY,

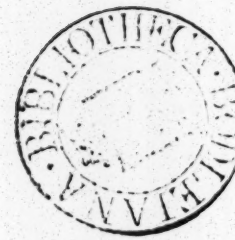
GATHERED

By one that was sold seven times a Slave in the Turkish Empire,

AND

Now exposed to view for the benefit of his Native Countrey: 8d

LONDON
Printed for the Author 1661.


BIBLIOTHECA BODLEIANA

To the Right Reverend
and Illuſtrious,
CARDINAL *de* MONTE.

THE horrible fierce Diſcordances, and inteſtine Civil Wars of Chriſtian Princes, had reduc'd me (moſt noble Cardinal) to this condition; That being deſpoyl'd and plundered of all Eſtate, bound in Chains, and haled thorow the Mountainous & dangerous Paſſages

of *Thracia* and leſſer *Aſia*, dragged about from place to place, like horſe unto a Market, I became ſeven times ſold to the ſundry and toyleſome ſorts of ruſtick labors; where under an heavy *Turkish* rod, & ſharper provocations, in hunger and thirſt, in cold and nakedneſs, expoſed to all openneſs of Airs, I was compell'd to attend the feeding Sheep, Goats, and all other ſorts of Cattel, and oftentimes to exerciſe their diſcipline of war. For prevention therefore of a laſting miſery, I endeavoured an eſcape; and wandering up and down, guided by the Northern

thern Pole, ſuſtaining Life with Acorns, wilde herbs, and their bitter roots, ſodden with a little ſalt, I ſpent my time in ſolitarineſs, amidſt even ravening Beaſts; till at length, having faſtned together ſome few Timber pieces with cords and wythes, I ventured to paſs the Helleſpontick Sea; but was retaken, and brought back again unto my Maſter; where tyed both hands and feet, and proſtrated on the ground, I was moſt cruelly and ſeverely ſcourged and threſhed; and after, for the ſpace of thirteen yeers, toſſed and tumbled on the waves of

a ſad and adverſe fortune under the Turkiſh Government. I endured and ſuffered many miſeries, calamities, afflictions, and perſecutions for my Religions ſake.

But when I had found by ſad exprience, that the former more compendious way through *Thrace*, could not free me from their Tyranny, and grievous Slavery, I reſolved to ſteer another courſe by obſervation of the Southern Pole, to paſs the Deſarts and perillous places of *Caramania* and *Syria*: and ſo through many and various difficulties, I at length arrived in the holy Land,

Land, and was received by the Brethren of Saint *Francis* of *Jeruſalem* inhabiting Mount *Sion*: from whence, after the refreſhment of a yeer, as a man revived from death, (by God's Almighty providence) and as ſnatched from the claws of the helliſh Dragon, & freed from thoſe cruel tortures, I return'd home amongſt my Chriſtian Friends, a true witneſs of the Turkiſh cruelties; that they with due repentance for their ſins and errors, might learn to avoid like crucifyings and tortures; and likewiſe underſtand what high degree of hate thoſe men

deſerve, whoſe foul ambitions ſtop and hinder the employment of Chriſtian ſwords from deſtructing and aboliſhing that Satanick-Turkiſh Government, which may (by God's aſſiſtance) be the only preventor of our future miſeries; and which hath been long-ſince, and propheticall ſpoken of, both by Chriſtians and Infidels.

Therefore having finiſhed a large perambulation of the holy Land, and viſited good part there of the *Weſt*, and deſcribed rudely the Tragedy of their cruelties, together with other circumſtances of that Go-

Government, all which I gather'd from daily converſation, experience, & long practiſe in Courts and Camps of the Turkiſh Emperour; and what more I could ever learn from ratiocinations with wiſe and experienced men, or by reading, I committed ſtil to memory, and at ſeveral times & ſtations, remitted them to writing, and made them after publick; which divers learned and ſober perſons tranſlated into their ſeveral Idiomes: which when I found, and perceived they might prove neceſſary, or ſomewhat uſeful, & favourably accepted by the Reader,

I recollected them, and bound them up into this little bundel, and have dedicated the whole unto your Grace, the best of Patrons, printed in this famous City, *Rome*, receptacle of all Natoins, to be dispersed to all Friends and Strangers.

Do you therefore by the example of our Saviour Christ, who preferred the poor Widdows mite, before the gifts of Princes, & with that purchased the inheritance of immortality, favourably & in good part accept of this poor oblation, from

Your Graces most devoted Servant,

Bartholomeus Georgievic, Pilgrim.

The

THE PILGRIM TO HIS Christian READER.

I Once had fixed my intentions, (worthy Reader) that theſe my poor endeavours ſhould come abroad (for your utility and pleaſure) in a far comlier habit, cloathed with aug-

augmentation of Arguments, and more polished Expressions: but my poverty, and nakedness of necessary Implements, diverted all such thoughts, and stop'd my undertaking such a labour; wanting besides both time and place of fit retiredness for studious desires.

Sumptuous and smooth Garments, or Men well moneyed, have onely entrance into Princes Palaces, and great Mens Gates; that if new Homer *should even himself otherwise appear, a rude and surly Porter thrusts him out of doors. And I confess in conscience, in this degenerate Age, men take more pleasure, spend more thoughts and money in sculpture, picture, hawking, hunting, and worser things, unnecessary, then in due observance of our Saviour Christ's exemplary divine moralities, then in the service and advancement of their Laws and Country, or relieving wants of distressed poor or Pilgrims. Do you not so, (good Christian Reader;)*

but

but firſt in all humility, and reverence, obey, and worſhip your Great God, Creator, and Redeemer; next, be more careful to ſupply the needy and poor Man, who is a Temple of Chriſt, an Habitation of the Holy Ghoſt: then, not onely love and ſtudy the proſperity of your Country, (which God exacts above all private intereſts) but love all good Supporters of your juſt Laws and liberties, and all true Patriots therein. And if you ſhall receive by this my pains, the leaſt of delectation, impute it not to your well-wiſhing PILGRIM, but the benignity and liberality of his noble PATRONS and BENEFACTORS: and where you finde Him paſs the limits of Sobriety or Modeſty, or to come ſhort and flat in Elocution, let your great prudence and humanity correct Him; and be pleaſed to conſider Him, to have ſpent the ableſt and beſt portion of his time and Age, in rude and ruſtick ſervitudes

vitudes, under the Turkiſh Nation, and not in application to liberal Arts and Sciences.

Farewel.

The

The TRANSLATOR TO THE READER.

HE that desires to move compassion or such-like affections in others, must have some sympathy and natural inclination thereto himself. The perusal of this small Treatise, brought sadness to my thoughts, and tears into my eyes, even to a fellow-feeling of the bitter and disastrous condition of Christian Captives. What heart so flinty, as to forbear lamenting for them? The rigid old opinion of some Stoicks, who fancied & taught not be grieved at

any

any event; Not to be disturbed with dolency at any accident befals mortality, is a doctrine no way suitable to Christianity. All man must be resigned, surrendred, unman'd, and quite put off, if affections be taken from him. The sence and tenderness whereof, wrought me to this Translation: and remembred thereby, to praise and glorifie our good and gracious God, who hath preserved us from such calamities; and likewise hoping to encrease the number of relenting mindes, and charitable dispositions. My poverty and weak capacity, could finde no other means to be instrumental for them. Thick and dark clouds have eclipsed the warmth and comfort of the Sun from me: but, Be you merciful, as your heavenly Father is merciful.

Farewel.

Errata.

Page.	*Line.*	
12.	23.	for *and paid*, read *are paid*.
14.	16.	put out *Troy-weight*.
28.	5.	for *teh*, read *the*.
44.	8.	*Paſſengers*, read *Paſſages*.
79.	1.	*do kill*, read *do not kill*.
102.	14.	for *their fenars*, read *their defence*
117.	21.	for *drunk*, read *drink*.
123.	8.	for *Rocks*, read *Rooks*.

Of the Rites and Ceremonies of the TURKS.

CHAP. I.

Of their Oratories.

THe fabricks of their Churches are ſufficiently large and ſumptuous, and called by the name of *Meſchites*: in which I never could perceive any ſort of fancies or imageries (for Idolatry is held by them the worſt of abominations)

but onely theſe, or one of theſe inſcriptions following, in the Arabick Language, *There is no God but one, and Mahomet his Prophet*; or, *One Creator and Prophets equal:* or, *None is ſtrong as God.* Then there is ſeen a great abundance of burning Lamps, the whole Church whited, the Pavement covered with Mattreſſes, and on them the Ornaments of Tapeſtries. Neer the Church, is erected a Tower of great height, to the top whereof the Prieſt aſcends before the time of Prayers, and with a loud voice, his ears ſtopped with his fingers, he thrice proclaims theſe words; *God, True, One:* which Clamour or Outcry (for they have no Bells) being heard, the Nobility, and all unbuſied perſons, repair to Church, as bound to that devotion. Afterwards the ſaid Prieſt deſcending, prays with them; (and then they turn their faces towards *Mecha:*)

And

And this he is tyed to do by his Office, five times day and night. But whoſoever cometh to theſe Prayers, muſt waſh his hands, his feet, and privities, and his head thrice ſprinkled with water, and theſe words pronounced: *Glory to my God.* Then, their ſhooes put off, and left at the Church-door, they enter in, ſome bare-footed, others having new Shooes or Socks, and ſo tenderly touch the ground. Women come not into Churches, as being not excis'd, and for feat of diſturbing mens devotions; but meet apart in ſevered places, altogether ſhut off from eyes and ears of men; and more ſeldome frequent their Churches, except in time of Paſſe-over, or Eaſter, and on Fridays; which days, from *Mahomet*'s Traditions, for diſtinction and imitation, they almoſt reſpect as much as Jews their Sabbaths, or Chriſtians the Lords day. They pray

from nine a clock at night till twelve; and in their praying, their bodies are ever in great motion and agitation, wherewith they marvelously afflict themselves, with loud cryings and fierce ejaculations; so as oftentimes, their strengths and spirits failing, they sink unto the ground; and if it happen, any of them conceive her self with child, she then assures her self, that pregnancy proceeds from favour of the Holy Spirit; and when delivered, the Infants born are called, *Sons*, or *Souls of the Holy Ghost*. This hath been related to me from their Hand-maids; for I, nor ever any man else, were present at that spectacle. At mens devotions I have been often present with my Master; whose customes are in manner following: in their prayers they ne'er take off (their Turbants) coverings of their heads, but with the tops of their fingers gently touch

touch them, in token of taking them off; they fall upon their knees and often kiſs the ground: they hold it for great wickedneſs, to have a Chriſtian preſent at their myſteries; for they believe their Churches (as they ſay) to be polluted by men unwaſhed; and that Chriſtians uſe not ſuch Lavatories. Every Church in *Turky* hath a peculiar place for Baths and waſhings, with lodgings for a Prieſt. Now here the Prieſt aſcends his Pulpit (reads a piece of the *Alcoran*, and ſomtimes expounds it) and there preaches about two hours; his Sermon ended, two boyes come up to him, who pronounce their prayers ſinging with reſponſals; which Songs being ended, the Prieſt with the whole People in a low voice, beating upon their ſides, repeat theſe words, *There is but one God*; which for the ſpace of half an hour they do, and ſo depart. But this

manner of Prayers and Ceremonies of Preaching and ſinging, are not done every day, unleſs in time of Lent, Feſtivals, ſome Sundayes; and moſt obſerve the Fridayes for religious worſhip.

Of their Lent.

THey keep their Lent by faſting one Month and one Week every Year; but not alwayes the ſame: for if this Year they faſt out *January*, the next they faſt out *February*, and keep on that courſe; ſo as in twelve Years ſpace, they dedicate to God (in lieu of tenths) one Year and twelve Weeks. Travellers and ſick Perſons are excuſed from preſent faſtings; but are injoyned to ſupply it, by faſting ſo many dayes at other times. When they faſt, all that Day they taſte nothing, not ſo much as Bread or Water; then the Stars appearing,

it is

it is lawful for them to eat of all things which are not ſtrangled, or Hoggs-fleſh, which they eſteem as carrion, moſt unclean. Their Lent being paſt, they obſerve *Eaſter* for three dayes, with great ſolemnity, anoynting the Nails of their Feet and Fingers with an Oyl which they call *Chna*, which makes thoſe Nails to ſhine like Gold; and with the ſame, they ſomtimes ſtain or colour the Hoofs and Tails of Horſes. This Tincture holds very long, & can hardly be wip'd away; ſo, as until new Nails thruſt out the old, they ſtill retain that dye: but Nails of the Hand, by frequent waſhing, abate in time. Women do not onely anoynt the Nails, but their whole Hands and Feet alſo with that Oyl.

Of their Circumciſion.

THey Circumciſe not on the eighth day, as the *Jews* do, but when the new-born arrive at the age of ſeven or eight yeers, and be of perfect ſpeech: the myſtery whereof, is from the words of confeſſion required before circumciſion, which are ſome of thoſe ſentences afore-mentioned in their Churches, which they repeat, and give aſſent thereto, by holding up the Thumbe of the right-Hand. The Youth is not for this myſtery brought unto their church, but is circumciſed in his Parents Houſe. I have been often preſent at this ſolemnity, which is performed in manner following: firſt, the friends are all invited to a feaſt, ſufficiently furniſhed with all ſorts of delicate fleſh, lawful for them to eat; and almoſt everywhere, eſpecially

cially amongſt the wealthier ſort, an Ox is killed, bowelled, and flawed; in the body whereof, they include a Sheep; and in that Sheep, a Hen; and in her, an Egge; all which are entirely roaſted together, for the ſolemnity and ſplendor of that day. Then in their Feaſt and time of Supper, the Boy that is to be circumciſed, is brought to a Phyſitian skilful in that Art, who fixing between a pair of pinchers the fore-skin of his privie Member, to prevent all fear in the Boy, he telleth him, that the next day he will circumciſe him, and ſo departs; but preſently feigning to have omitted ſomething appertaining to this preparation, on a ſudden he cuteth off the fore-skin, applying thereunto a little ſalt and bombace; and then he is called a *Muſſelman*, that is, one circumciſed. Yet their Names are given the day of their Nativity, not Circumciſion.

After

After continuance of this Feaſt for three dayes, the Boy with great pompe and ſolemnity is accompanied to the Bathes; and being returned to his Houſe, he is brought before the Gueſts, and by them preſented with gifts prepared for him; ſome give Silver, Silken Veſtments; ſome, Silver Cups; others, Money; and ſometimes, Horſe. Women preſent him likewiſe, ſome, with Shirts, Handkerchers, and ſuch like, according to the ſeveral pleaſures and abilities of the Gueſts. Women are not circumciſed, onely they confeſs the aforeſaid words, and ſo made *Muſſelmen*. And if any Chriſtian voluntarily confeſs a Faith in *Mahomet*, and ſuffers Circumciſion, (which often happens, by the heavy yoke and burthen of their Tribute) this Man is led through all the Streets and open places of the City, to the great joy and honour

of

of the people, with acclamations and ringing of Bells: him alſo they preſent with gifts, and after free him from all Tribute. For covetouſneſs of this profit, many *Greeks* and *Albanes* become circumciſed. But if any be forced thereto, as he that ſhall ſtrike or otherwiſe diſgrace a *Muſſelman*, or blaſpheme *Mahomet*, (as it befel a certain *Grecian Biſhop* which I did ſee) that man is circumciſed, and hath nothing preſented to him, yet ſhall be freed from Tribute as others circumciſed.

Of their Prieſts.

THeir great Mufty (as the Pope among Catholiks) cannot erre, and is the higheſt Miniſter of all Religious and Lay Perſons: an Officer of great power and truſt: his concluſions and ſentences in State and Church-affairs, are irrevoca-

vocable; and his perſon held in moſt eſteem and reverence next the Emperour: his habit moſt in green, being *Mahomet*'s colour. There is ſmall difference between their other Prieſts and Lay-men, nor much from the Governours of Ceremonies (ſuch as our *Biſhops* are) neither is much learning required from them: it is ſufficient, if they can read the *ALCORAN* and *MUSSAPH*; yet they that can interpret on the Text, are eſteemed moſt learned, becauſe the Traditions of *Mahomet* are written in the *Arabick*, not vulgar *Turkiſh* Character; and they hold it for moſt deteſtable, to have them interpreted in the vulgar Language. Theſe Prieſts and Governours are elected by the People; but their rewards are ſtipends for their labours, and paid by the King. They have Wives, and Habits like Seculars: and if their

ſtipends

ſtipends be not ſufficient to maintain the number of their Children, they otherwiſe ſupply themſelves by Handicrafts, and Trades, or what elſe befits a Free-man; as teaching Schooles, tranſcribing Books, &c. I ne'er could ſee amongſt them any Printers; but Paper is there very well made. Some make profit one way, ſome another, as Taylors, Shooe-makers, &c.

Of their Monks.

THey have likewiſe Monks of ſeveral Orders; but chiefly of theſe three: the firſt have no propriety in any thing, they go almoſt wholly naked, ſaving their privities covered with a Sheep's skin, and in cold weather they uſe the like to cover their backs; their ſides, their feet and hands, are never covered. They beg alms as well

of

of Christians as Turks; and, *For God's sake.* These Monks having eaten an Herbe called *Maslach*, are possest with a kinde of fury and madness; they cut and wound their brests cros and overthwart, and so their arms, dissembling all trouble or pain; then clap on their heads, hands, and brests, the spunge or mushrooms of old Trees light burning, and not remove them till they are reduced to ashes. Another Order I have seen, who go with their privy part bor'd thorow, and a Ring included of the weight of three pound *Troy*-weight; and this to preserve chastity. The third Order is rarely seen abroad; but remain both day and night in Churches, where within some little Angles they have small Cabins, no shooes, vestments, or coverings of the head, wearing nothing but one shirt; their exercise is fasts and prayers, that God would reveal things

things future to them. With this ſort of Monks, the King of Turks uſually conſults, when he intends a motion or expedition to War.

Their reverence to Mahomet's *Traditions.*

THey give ſo much reſpect to *Mahomet*'s Traditions and Statutes, that, not onely they never blaſpheme GOD or his Prophet; (which amongſt us ſometime happens) but if they finde the leaſt leaf or ſcrowl thereof, lying on the ground, they take it up and often kiſs it, and place it on ſome ſhelves or chinks of walls; affirming it a ſin, to ſuffer that wherein the Name of God, and Laws of *Mahomet* are written, to be trodden under foot. And no man dares to ſell the *Alcoran*, and other writings of their Law, to any *Chriſtian*, or any other

other differing in Religion or Faith with them, leſt they ſhould be trodden on, or touched with unclean hands: and whoſoever ſhould ſo do, is ſeverely puniſhed. And in this regard they may be ſtiled farre more reverent then *Chriſtians*.

Of their Schools.

THey have places for Inſtruction, and Teachers both of Men and Women: in ſeveral Towns, Men, the Boyes; and Women, the Girls: ſome teach Aſtronomy, Phyſick; and ſome, the Art of Poetry; which when they do, they ſpeak out with loud voyce; and moving their hands unto their ſides, they pronounce their meanings. They underſtand no artificial Muſick; but frame verſes to certain rules, which conſiſt of eleven ſillables. The hotneſs of the Clymate,

Clymate, & often ſickneſſes, makes moſt inclined to Phyſick, wherein they have ſome ſmall knowledge. They learn Aſtronomy, to be thought able to tell fortunes. Printing is ſupplied by a number of writing Prieſts; and perhaps neglected (as all learning is) to maintain the peoples ignorance, and keep them off from ſearch into the groſs abſurdities of their conſtrained Religion.

Of Marriages.

THey marry without Vowes or Oathes, take Wives without portions, and for the moſt part buy them; contrary to the Roman cuſtome, where the Son in law was bought with Money to take a Daughter. This married Woman carries nothing with her for uſe or ornament, which ſhe is not forced to redeem or purchaſe from her

Parents. Evil manners or sterility, are causes of Divorces; for which there is a peculiar Judge. They permit their bond-men or purchased servants to marry; but the issue of them are all born slaves. The *Alcoran* perswadeth marriage, as pleasing God and Man; and it allows plurality of Wives and Concubines, as many as Man pleaseth. The Turk amongst his (whereof he hath above five hundred in his Seraglio's) nameth her for his Wife or Sultana, by whom he hath his first-begotten Son. All their Wives are used with equality of respect, in diet, cloaths, returns, and what concerns them; and are most obedient to their Husbands. They nurse their own Children, and bear them on their Shoulders, not in their Arms: no men, but Eunuchs, are suffered to be with them, not their own Sons, if above twelve years of age: they ne-

ver

ver go abroad, but accompanied with onely Women.

Of Strangers.

Pilgrims of ſeveral Nations travel to viſit holy places, which the Turk poſſeſſeth; as *Mecha* and *Medinum*, (as Chriſtians, *Jeruſalem*) where they ſay *Mahomet* was buried; but this is done as well for gain and profit, as for devotion or Religions ſake. And there having ſeen a gilded Shoo hanging from the roof of the Church, & bought ſuch fine linen and cloath as they pleaſe, they return home with great advantage; ſome carrying about the Streets, water, from thence, in glaſſes, for devotions ſake, and freely give it to any that are thirſty; others, do the like for profit. And if any one of them happen to die in this Pilgrimage, by what occaſion ſoever, although he ne'er arrive neer Me-

cha, yet he hath the eſtimation, and ſhall be placed in the rank of Pilgrims.

Miracles done by Mahomet *at* Mecha, *which, they ſay, he ſtill doth in theſe times.*

I Know not whether I ſhould call them Miracles, or rather Monſtrous toyes, written in their book called *Mehemedine*, wherein they are perſwaded, that when *Mecha* was a building, GOD, by the prayers of *Mahomet*, commanded divers mountains to bring their ſtone to the Fabrick of that Church, every Hill his tenth: and when divers Mountains had brought their portions, and *Mecha* built and perfectly compleated, a certain Hill called *Arabhat*, and ſome other more remote, coming thither with their tenths ſomewhat too late, and finding *Mecha* built, and no uſe of their ſtones, they

they began moſt bitterly to weep; which when *Mahomet* perceived Hills ſo diſtreſſed, and underſtood the cauſe, he ſaid unto them, *Be of good cheer, weep not, but ſtore your tenths up in a place which I ſhall ſhew you; and whoſoever ſhall not pray upon your ſtones, his pilgrimage ſhall be unprofitable and unaccepted.* And after ſo doing, *Mahomet* ſtruck the ſtones with his foot, and there iſſued out Water, not uſeful to drink; and impoſed a name, and called it, *A water of purification*, whereof every Pilgrim carrieth at his return, ſome portions thereof in veſſels; and whenever any die, the veſtures wherewith the body is to be covered, are ſprinkled with this water, for remiſſion of their ſins. And they further affirm, That no man can come to *Mecha*, whoſe viſit is not known to *Mahomet*, who reveals the perſons to the Keepers there (all Eunuchs:) and if a Pilgrim come,

a Raviſher, or wicked Man, a Chriſtian, or any of Religion different from theirs; theſe ſaid Keepers forbid him entrance into *Mecha*. But the body of *Mahomet* is not there, as ſome affirm, but onely an imaginary form in the Wall of the Church, expreſſing the lineament of a body, which is often kiſſed; and ſo they return home again. Such lying follies, for miracles, theſe Infidels are poſſeſſed with, concerning *Mahomet*; and divers others, ſo ridiculous, as I omit for modeſties ſake: yet muſt adviſe the Reader, if he pleaſe, to interrogate any Turk therein, and he will finde I have ſpoke nothing but meer Truth.

of

Of their Alms.

THe *Alcoran* obligeth men to Alms, as meritorious, and much pleasing God; and saith, *The contrary comes from the Devil.* They have Hospitals for poor travellers, built by the Wills and Legacies of their Kings; where they have meat in different manners: some allow Rice with flesh, others prepare Wheat Bread, and Water to drink; but for rest or Lodgings, there is no place allowed: yet there are some few publick receptacles, where they are received without charge, or other bedding than Straw or Hay; but they repose under a good Roof.

of their Sacrifice.

THeir Offerings or Oblations are for the moſt part upon promiſe or vows, in ſickneſſes or other dangers; and then they kill an Ox or a Sheep, according to abilities; and promiſe to ſacrifice it in ſome certain place. This Offering is not burnt, or placed on an Altar, after the cuſtome of the *Jews*; but the beaſt being killed, the skin, head, and feet, and a fourth part of the fleſh, is given to the Prieſt; another part, to the poor; a third, to neighbours; and the remainder they keep for themſelves and friends to rejoyce withal. Neither are they tied to perform theſe vows, unleſs they eſcape the diſeaſe or danger for which they intended them: all things with them being conditionall; *I give you, if you give me.* And the like is obſerved

obſerved by the *Greeks*, *Armenians*, and other Aſiatick people, even of the Chriſtian Faith.

Of their Wills and Legacies.

IF any of their Muſſelmen make a Will, their Legacies are given before Friends or Neighbours; and they are commonly for cutting Water-courſes, for conveying Springs from ſome remote places, to Hoſpitals, Churches, or dry habitations; and that for Piety ſake, and their ſouls benefit. Others give money to free bond-men out of thraldom. But Women for the moſt part (as moſt ſuperſtitious) bequeath their gifts to Souldiers, for a certain ſlaughter of Chriſtians, which they conceive to be greatly beneficial for their Souls. The Legacies of their Kings are for the building of Hoſpitals, Churches; and ſo likewiſe are thoſe of eminent and great perſonages. *Ce-*

Ceremonies of the Dead.

WHen any of their Muſſelmen die, men take the Funeral-care of men, and women of women. They waſh the departed body very clean, and wrap it in fine linen; then they carry it out of Town, into ſome remote place, (for they hold it ſinful to bury in their Churches:) firſt, Friends of the deceaſed and Prieſts meet and go in progreſs, certain Monks bearing wax Candles; then follow ſome of their Prieſts ſinging till they come to the Grave, ſhaking their heads, & often turning round, fall down with giddineſs, as in a trance. The better ſort have their Graves lined with Boards at bottom and at ſides, and covered with Boards, on which they throw the Earth, and ſtrowe ſometimes the ſeeds of Flowers thereon. Great Men

Men and Baſſa's have peculiar Chappels for themſelves and Kindred. The poor are buried by high-wayes, or in open-field. If the deceaſed be of poor ability, there is then money gathered for ſatisfaction of labour for thoſe religious Men, which is offered in the Streets.

of the edifice of a Sepulchre, called Tulbe.

OVer this ſtately Tombe, (being Prince-like) there is ereted a goodly Temple, wherein their Kings are buried in the City with great magnificence. Both rich and meaner, have an Altar built of ſuch an heighth, as Beaſts cannot annoy or pollute it with any foulneſs: thither with lamentations & weepings they often return; and ſpread upon the monument ſacrifices of meats, bread, fleſh, cheeſe,

cheese, eggs, milk. This Solemnity or Funeral-Supper continues for nine dayes after the parties burial, (according to the Heathen manner) for the soul of teh departed: and it is left to be eaten by the Poor, by Ants, or Fowls of the Air. They say, *It equally pleaseth God, to give alms to Beasts that want, as men, when they are given for God's sake.* I have seen many buy birds in cages at good values, onely to set them at liberty, and see them flye away; others, throw Bread into Rivers for Fishes, and that for the love of God, saying, That *such charity towards the needy, doth obtain a great reward from Heaven.*

Concerning

Concerning War.

THe Turks have all one Emperor or King, of the Race of *Ottoman*; who hath next to himſelf in Authority two Sangiachs, or Viceroys, chief Governours, th' one of *Europe*, th' other of *Aſia*; and theſe have under them Lieutenants of leſſer quality, who command the ordinary Souldiery; and if they fail, being call'd to any expedition, are preſently puniſhed with death. He hath others always following him; as Councellors, Guardians of his body, ever neer him; chamberlains, chancellors, & exactors of tribute, for monies and young people; with certain numbers of light-horſe, meſſengers, & divers others that continually follow the court. His greateſt ſtrength is in his Slaves; Children (for the moſt part) torn from Chriſtian Parents, with Tribute-Children

dren bred and educated in ſeveral Seraglio's, Captives taken in War, and Renegado's. Of theſe, ſome are trained up, and ſerve on horſe; who have a double ſtipend to the Foot, and alwayes ready at command, in ſtables keeping four hundred horſe together. The great body of Foot-Souldiery are the Janizaries, all commanded by a Chief, called their *Aga*, a perſon of mighty truſt, and like importance; who hath under him divers inferiour Commanders, and have Seraglio's apart. Of theſe, and Auxiliary Forces, the Turk can draw three hundred thouſand to the Field. A great part of theſe Janizaries attend the Court, Ambaſſadors houſes, and protect all Chriſtian Inhabitants and Travellers, for rewards; and are faithful in thoſe imployments. Their Standard in the Field, is an Horſe-Tail tied upon a pole; an Emblem of their

firſt barbarity and rudeneſs. His ſtrength at Sea is not conſiderable, conſiſting moſt in Gallies, and thoſe not equal to ſome Italian Princes; nor hath he many, for want of Slaves, whom he imployes more for Land-ſervices. The beſt of Shipping, is under the Baſſa's of *Algier* and *Tunis*, whom he manageth with much policy; ſometime as Rebels, and ſometime as good Subjects, to his beſt advantage againſt Chriſtians: for if they complain of loſs, the Turk then ſayes, *He cannot rule them.* If th' other do the like, he 'll take treble damages.

The Condition of Noblemen.

THere is not any of thoſe great Perſonages that poſſeſs by right of inheritance any Province, City or real Eſtate, to derive unto his Children or Succeſſors, with-

without consent of the King. If any of their Dukes or Princes desire possessions, it must be with this condition; the value of the Place or Territory is first considered, and the Revenues thereof, whereby the Turk apportioneth what number of Souldiers that can annually maintain: then the Lord is enjoyned alwayes to keep in readiness that number, for any his commands; and in default, his head is lost: nothing can excuse his presence in any commanded place, but known want of health and sickness. And whensoever it please the Turk to ease him of this benefit, it's at his liberty; but if not deprived, he enjoyes it during life: after death, if his Successors will observe the same conditions, they are often admitted; if not, 'tis then disposed to others. And if it happen, any one of these great ones have occasion to speak unto their King, with eyes

eyes fixed on the ground, they dare not look him in the face.

Of Baſſa's, who may be called Counſellors, Chancellors, or Secretaries.

THeſe for the moſt part are all Eunuchs, caſtrated when Youths, and bred in *Seraglio's*, for attendants on the Turkiſh Concubines: and of later yeers, ſome of them (as I was informed, being a Slave to a great Man in *Conſtantinople*) are cut ſo cloſe the body, that they often die by th' inciſion; and if live, they ever after uſe ſmall pipes for diſcharging their water: ſuch is their cruel jealouſie, introduced (as 'twas ſaid) by an Emperour that perceived a Gelding leap a Mare. Theſe Baſſa's are of greateſt eſteem with the Turk, next to the Sangiachs; and they are almoſt all that are preferred to that dignity; Children of Chriſtian Pa-

 rents,

rents, violently taken from them: and none of them, although he hath to Wife a Daughter of a Turk, (as *Hurſtan* Baſſa had) can enjoy a Pariſh, Caſtle, or Village by inheritance; but if he be promoted to any dignity or poſſeſſions, he enjoyes it till his death, or ſo long as the Turk pleaſeth. Each Baſſa hath a Court of Juſtice in the Province he commandeth, from whence appeals are to the King, or great Mufty; whoſe ſentence is concluding and immoveable.

The obedience of Turks to the King.

NOne of their Janizaries or great Captains have licenſe to wear Swords or other Arms within the Cities, unleſs the King go forth his Palace, for Devotion ſake or Hunting. And where there are Magiſtrates or Governours of Towns, Porters carry with them ſtaves

ſtaves or clubs; and finding any quarrellings or offerings at injuries, they preſently puniſh them with thoſe inſtruments; and no man ſpeaking to them, dares look them in the face; but falling on the earth, kiſs their feet, with eyes to the ground, and ſpeak as to themſelves. And whenſoever they ſend forth Meſſengers with Letters to Governours, Cities, or Provinces, whoſe horſe grows faint by journeying, this Meſſenger hath full authority to diſ-horſe whom ere he meets; and meeting none, he turns into the next Town or Village, and repairs to the chief Officer; and if he preſently provides him not an horſe, he's hang'd before his door: and for this cauſe, many make uſe of aſſes, rather then keep horſe. And when this Meſſenger ſhall come to whom he was ſent, he is moſt honourably received, his Letters kiſſed with

great humility, and their Contents anſwered with incredible celerity and quick diſpatch. No Princes dare contradict one ſillable therein. None dare (as here) rebel; all men live in ſuch awful fear and trembling: Tortures and preſent death depending on his will.

The Turkiſh ſtrength, how diminiſhed.

THe Emperour diſtributes in ſome equality all Provinces to his Noblemen; but with condition, that ſuch a Souldiery ſhall be continually maintained by him with the Revenues of that Province, both in time of Peace and War. A Souldier killed, is not loſs to him, unleſs the Province likewiſe be loſt: as for example, The Turk hath now four hundred Souldiers, whereof one hundred is maintained by *Hungary*; now if he loſe *Hungary*, thoſe Souldiers are

are loſt: if he loſe no Province, he loſeth nothing; for he can raiſe more in their rooms; as Church-Officers, or benefits, eaſily finde in vancancies Succeſſors.

The condition of Chazilars.

THeſe are ſtout Souldiers, and excellently verſed in military affairs, who in their firſt encounters break their Lances, without other Armour, then a **Sword**, **Lance**, and Target, uſing it as we do with Coat of Fence and Helmet; the Lance being broke, they uſe the Sword, and fight valiantly, alwayes aiming at the head or hands, and think it ignominious to thurſt at their adverſary, or an horſe, with point of Sword. Theſe Men ſpend all their lives and hopes under the protection of a Goddeſs, Fortune; having a Proverb with them, *What is written, will befal them*;

that is, What that Goddeſs hath printed on the head at each Man's Nativity, cannot be poſſibly avoided, though he were preſerved in a Caſtle unexpugnable. The actions of theſe men are writ in verſes, and ſung by all Men; that others ſtirried up by like praiſe and honour, might, with like audacity, advance againſt an Enemy, couragiouſly and valiantly: and, for each victory of theſe Men, their ſtipends are doubled; and, are obliged attendance on their King, on horſe-back, with Lances, Swords, and Iron Clubs: ſome, have Targets; ſome, none; and are paid as well in Peace as War.

The order of their Foot.

THeir firſt are Bow-men, with Arrows, Bows, and Javelins; they are diſtinguiſhed from Janizaries

zaries by coverings of the head. The ſecond is of Janizaries, who inſtead of Bows, have Guns, with ſhort Hatchets: all theſe are gathered from amongſt Chriſtians living under Tribute, by force ſnatched from their Friends being young, circumciſed, and educated as aforeſaid. Theſe fight moſt valiantly againſt Chriſtians, yet have but ſlender ſtipends for their maintenance; ſome four, five, or ſix Aſpers a day; of which, ſixty make a Crown Engliſh. And theſe are prohibited on pain of death, to come on horſe-back, unleſs ſick. There are ſome few likewiſe, ſons of Turks, made Janizaries. There is a third order, whom they call Azaplars, whoſe ſtipends determine with the War, and are all ſons of Turks. Theſe uſe a longer Lance, with Swords, and red hats or bonnets, or other coloured cloath, with crooked angles

like half Moons, and ſo diſtinguiſhed by Arms and Habit, from th' other orders. There is a fourth of the Grecian ſect, who have no other ſtipend, then freedom from paying Tributes and Tenths. They commonly attend the Turks horſe of pleaſure, keeping them at their own charge, and well managing them for war.

Of the Turks Pavilions.

WHen the King removes from *Conſtantinople*, to any Expedition of War, he carrieth with him double Tents, that when one is planted this day, th' other is carried to the next ſtation, ready to receive him the day following: the number and magnitude of theſe Pavilions is ſuch, that afar off they ſeem no leſs then Cities: round about the King's Pavilion, are the Tents of Princes and great Men, encom-

encompaſſing his in circle. Then the horſe-men of Arms, two or three together, have their Tent: the foot-men have the like for diſcipline ſake, and to keep them from cold Air. When the body of the Army moves, Yeomen foot-men clear the wayes, and here and there make heaps of ſtone, or piles of wood, for eaſe and direction of the paſſage; ſo as even in darkneſs of the night they can hardly erre. The Army moveth at mid-night, and till mid-day following marcheth. The King rides between two Baſſa's talking with him, before whom marcheth ſome of the order of Janizaries on horſe-back, bearing lighted Candles in time of night. Certain Captains follow them with iron Clubs round pointed, who keep off men from ſight of the King a good large diſtance: amongſt theſe, are numbers of the King's Guard; and amongſt

mongſt them, a Chariot of Women and Boyes, fitted for uſe of the Turk and his Nobility. Theſe great Men, go ſome before, ſome follow theſe Captains with great multitudes of Souldiers, horſe and foot, and all conditions; ſome for ſtipend, ſome for plunder; but all men.

Their carriages of Beaſts.

THen follow a multitude of Camels, Mules, Horſe, and ſometime Elephants laden with Victuals, Pavilions, and all neceſſaries for military uſes; and where the Turk pitcheth his Tent, there every one, according to his condition, (as in a City) ſets up his habitation; Boothes for Taylors, Bakers, Butchers, Sutlers, and all ſorts of Victuallers: ſome ſell dainty fleſh, and fowls; and when freſh meat cannot be had, then what is brought upon

upon their Beasts, they expose to sale; bisket, dry meats, cheese, curds, and milk. All Turks are generally most patient in suffering hunger, thirst, and cold. They seldom lodge in Towns, but field it in their Tents, neer water-springs, Rivers, or Meadows, taking more care of their cattel then themselves; content with little and course diet, curds mingled with water, bread with milk, sometime bisket: master and servant eat together. They keep deep silence in the night; they neglect stirring after fugitives, for fear of raising clamours; which are forbid upon great mulcts and punishments: but when they go to rest, or rise to march, all with an unanimous noise, cry out, *Allah, Allah, Allohu*, that is, *O God*, thrice repeated.

Of

Of justice exercised in War.

THere is so much severity in military discipline, that no Souldier dares unjustly seize on any thing of anothers; for if he do, he dies without mercy. They have amongst them certain Guardians, Defenders of all Passengers from Souldiers violence, with Boyes of eight or ten yeers old, carrying bread, eggs, fruit, oats, and such-like things to sell. These Guardians are bound to free and preserve all Orchards, Gardens, Closes, they pass by; so far, that they themselves dare not touch an Apple, Pear, or Grape, or any such-like thing, without the owners license; otherwise they lose their heads. When I was present in the Turkish Army in an Expedition against the *Persian*, I saw a great Commanders head, with horse and servants,

vants, all three cut off, becauſe that horſe had been found grazing in another mans paſture unſatisfied for.

Celebrations of a Turkiſh victory.

WHen a Conqueſt is declared, the Cities ſtraight throw themſelves into all delights and joyings. At entrance of night, for good auſpice of the ſolemnity, Torches, Wax-candles, Lamps, Fire-brands, Fire-works, and all things that give light, are everywhere diſpoſed of throughout the City; with Carpets, coſtly Hangings, Tapeſtry, and Silken, Silver, and Gold Veſtments, their houſes all are covered, but eſpecially that way, by which the Emperor entreth. The chiefeſt triumph is made in *Conſtantinople*, his conſtant reſidence, unleſs occaſioned by war into ſome other Region. And he is bound by Law

at

at every three yeers end, to under-take ſome expedition into Chriſtian Territories, for advancing or defending his own Kingdom. I verily believe, and do confeſs, for thoſe dayes he celebrates for Victory, no Mortal eye, (nay, not the Moon or Sun) did ere behold a ſpectacle more glorious and reſplendent, for order, number, ſilence, richneſs, ſtate, and magnificence in all kindes. It is impoſſible for onely man to be exalted to a loftier degree of ſublimation, then this Pagan when triumphful.

Of their hunting and hawking.

NO Nation under the Sun delights ſo much in hunting, as doth the *Turkiſh*; they 'll follow game through rocky, ſteepy, craggy mountains, and that, on horſeback, taking diverſities of Beaſts; but if any chance to be killed, or ſuffocated

ted by dogs or chaſe, they never eat thereof, nor any Chriſtian that lives in thoſe Regions: and if they kill wilde Boars, they give them to the next inhabiting Chriſtians, *Muſſelmen* being forbidden to feed on Hogs fleſh. The Turk hath multitudes of Faulkoners (above thouſands) in conſtant wages through his Empire. Their Hawks both long and ſhort wing'd very hardy. The like charge he's at, for all ſorts of dogs: nothing can move in th'Air, or ſtir on Land, that ſhall not be encountred, and ſeized on. Theſe charges, with the Souldiery, Officers, *Seraglio's*, and Court-attendances, are in a manner infinite; and yet ſupplied more by caſualities then Revenues conſtant: for he commands all mens fortunes at his pleaſure, and is the general Heir of all that by nature die, or violence.

Of

Of Artificers and Husbandmen.

THe Country-people with their Servants plow their Lands, and pay the Tenths of all encreaſe unto the King. Artificers maintain themſelves by Trades: who live in idleneſs, conſume in hunger. They eagerly purſue all ſorts of Merchandizings; travelling the leſſer *Aſia*, *Arabia*, *Ægypt*, and States of the *Venetians*. They have their Baths in every City, where in ſolemn manner they waſh themſelves. When they make Water, they waſh that part; and the like, when they eaſe their bodies. The like is done by Women, who have hand-maids following them, with Veſſels filled with Water; and when they bathe, they anoynt themſelves with ſuch an unguent, that within the ſpace of half an hour, roots off all hair from parts an-

shoynted. Men and Women do the same; not suffering hair to increase: and this is done twice or thrice each month, especially when they frequent the Church; otherwise, (as violators of sacred places) they are burnt with fire. They have divers sorts of Artificers; Taylors, Shoe-makers, Gold and Silver-Smiths, and for all sorts of Metals; Painters, Carpenters, Stone-cutters; but not of such wits and exquisite inventions, as in our parts.

Of Justice among Citizens.

THey have one Judge as well of Christians as Turks, but alwayes chosen from amongst the *Musselmen*) to administer equal right to all men. If any kill another, he suffereth death: if steal or violently taketh from another, he is hanged; as it happened to a Janizary, who

drunk milk of a poor Woman's, brought to ſell, and paid not for it; and accuſed before the Judge, denied the fact, whereupon, being ſtretched up by cords at his feet, and about his middle, he forthwith vomited the milk, and was immediately by the Judge commanded to be ſtrangled: this happened in my preſence at *Damaſco*, when I traveled from *Armenia* to *Jeruſalem*. If any commit adultery, the Man is caſt into ſtrict Priſon, yet after divers months may be redeemed: the Woman is carried about the ſtreets riding on an Aſs, beaten naked with whips, ſtones thrown at her, and a Bull's pizzle tied about her Neck. He that gives a blow, is cut croſs the face, and led about the ſtreets for terrour. All ſuits have this good piece of juſtice, that right or wrong they laſt not above three dayes. Their differences are few, becauſe they buy and ſell

for

for ready Money; their chiefest wealth consisting in it: for few have Lands or Revenues, but who command the Souldiery: but generally the Turk's Law and Equity is in his Sword, and both oppppressed and stifled with Fear and Bribery, two potent and prevailing Agents. To spoil, to rob, to kill, to murther, upon design of interest, he sayes, *'Tis Justice*; devastation and destruction of whole Provinces & Kingdoms, he calleth, *Peace*. And if in ought he advise with Counsel or the great Mufty, 'tis not for substance, but formality of justice, as well assured from gain-saying an opposition.

Of Husbandry.

BOth Christians and *Musselmen* manure and till their Grounds, Vineyards, and Pastures, and have like Fruits and Corn to ours;

Wheat, Millet, Barley, Oats, winter-Wheat, Peaſe, Beans; and all kindes of Pulſe, and Rice in abundance; Linen, and Cotten wools, more then theſe Nations; Vineyards like ours; but uſe their Grapes in different manner; where we make Wine, the Turk hath a kinde of Honey with them; ſo medicining their Grapes, that both in taſte and colour they appear alwayes freſh: other Fruits they have in great plenty, Melons, Cucumbers, Pumpions: repleniſh well their Fields and Gardens in their ſeaſons: Nuts, Pears, Apples, Peaches of all ſorts, Apricocks, Cheſnuts, Figs, Lemons, Oringes, Cherries, and ſuch-like, at ſmall rates; but not in equal plenty in all Kingdomes: and there are ſome within the Turks Dominion, as *Cappadocia*, and leſs *Armenia*, where, in regard of cold, they have no ſuch-like Frutages.

of

Of diversity of Cattle.

THey have Shepherds, (whom they call *Sobanlars*) alwayes living in solitary places, and every Month remove their stations; they neither have possessions or houses, other then their Tents, and Cattle; as Camels, Mules, Horse, Cows, Oxen, Sheep, and Goates; whom they feed, make Cheese and Butter; shear the Wool, and so make Cloaks, Mantles, and Tapestry, which they sell, and supply thereby their Families with Corn and necessaries. All these Shepherds pay the King tenths of all annual encrease; and all Christians further pay Tribute, that live under the Turkish Government, for every Male, one Crown yearly; and, that which is most cruel, their sons unmaried, are taken forcibly from them every fifth yeer, when their Tents are visited.

Of Houſes.

THey have no great magnificence of buildings; moſt of them are of bricks, but differing; ſome are burn'd in Furnaces, ſome dryed by the Sun. Their houſes are contiguous, like ours in *Europe*; but in *Natolia*, they are flat tabled without elevation; from whence by Gutters, Pipes, and Chanels, Rain-water flows down to them. The houſes lowe; none above two ſtories, and meanly furniſhed, if not poorly.

Of their Garments.

THeir Veſtments are made of Wool, Flax, and ſpun Silk, ſufficiently magnificent. They uſe a Garment (which is called *Chaucan*) ſtraight, full of plaits, and of length even to their ankles; ab-

abhorring breeches, as too much directing to, and expreſſing privities. Their ſhirts or ſmocks are dyed in colour Violet. Their heads are covered with great rolls of Callico, or ſuch-like ſtuffe, wound about in fashion of Pyramids; which they call *Turbants*. Women of quality go alwayes with their faces veiled; which are never ſeen of ſtrangers, or in publick places. Their ſhooes are high, with ſtrong ſoles, for longer ſervice both of men and women. Some ſay that *Mahomet* had a bald or ſcalded head, which he covered with white linen rolled up, as their *Turbants*, from thence derived, and ſtill continued, for they never alter faſhions. They wear long beards, as tokens of their freedom, all Slaves being ſhaved. No great difference in habit between rich and poor; but in the ſtuffes. They are religiouſly cleanly, and never

seen to unburden nature, but always after wash.

Of Viands.

THey use, as we, bread white and course, which they sprinkle with certain seeds before 'tis baked, and yieldeth a great sweetness to the eater; which with us is only used in *Granada*, and about *Sivilia* in *Spain*. They use much art and sauces in their Cookeries: but ordinary food is pulse of Rice, so thickned, that it must be parted with the hands: they feed on all flesh but Hoggs. There are no Taverns or Innes allowed; yet in the streets, divers sorts of victuals are sold, and all things necessary for man's sustenance.

Of their Beverage.

THey have three ſorts of drinks: the firſt made with Sugar and Honey mingled with Water. The ſecond of Raiſins, the ſtones taken out, and boyled in Water, whereto they add ſome Roſe-water, and a little perfect Honey; and this is to be ſold in moſt parts thorow *Turky*; for it is ſweet, and puffeth up the belly. The third is made of a Fruit (called *Pechmez*) into Muſt, and hath a kinde of Honey-taſte and colour with it; this, mingled with Water, is given to their Servants. The Houſes where they ſell, are frequented as Oſteries in *Italy*, or Taverns with us. Turks for the moſt part drink onely Water; they are not ſuffered to buy or ſwallow Wines; and who happens to be accuſed, and proved to have drunken thereof, his teſtimony

in

in all occaſions and actions in invalid: and yet in private Chriſtian houſes, they do not abſtain.

Of their manner of eating.

WHen they go to Dinner, they firſt ſtrow Mattreſſes on the floor, and ſpread upon them Carpets or Pillows; ſome ſit on the bare ground. Their Tables are made of skins, and plaited, to be drawn open more or leſs, like to a budget. They neither ſit, as we do, nor lie along on elbowes, as the ancients; but like a croſs of *Burgondy*, with leggs infolded, they ſit Taylor-wiſe. They always Pray before they eat, then eat greedily and haſtily, but with deep ſilence; and in that time their Wives ſecluded from them. Men-ſervants after twelve yeers age, are never ſuffered to co-habitate in houſes where Women are; but under ſuch age, they

they go about the houſes, ſerving their Maſter's occaſions. Captive women have never liberty to go abroad, unleſs their Miſtreſſes or Ladies go to Vineyards, Graves of Friends departed, Baths, or Gardens out of Town (which they often do) for recreation ſake; and otherwiſe are kept ſtrict at work in houſes, not ſuffered to converſe with other captive Servants; as ſhall be more at large declared in the following Chapter. Their diſhes are commonly placed at ſuch diſtance one over another, as 'twere on Pillars, that each man may make choice of three, which pleaſeth beſt. They eat three times a day; but quick therein, unleſs at a Feaſt, where they ſit all day.

CHAP.

CHAP. II.

Of the afflictions of Captives, and Christians under the Turkish Tribute.

WHen the King of *Turks* makes Expeditions against Christians, amongst divers sorts of Merchants, there alway follow him on Camels, a mighty number of Buyers or Scorcers of Children or Men, who in hope of getting Slaves, carry with them bundles of long Ropes, wherewith they easily tye together fifty

fifty or sixty men. These traders purchase of the Souldiery or Free-booters, whomsoever the Sword hath not devoured; which is granted them, upon condition that the King may have the tenth of what is traffick'd for, the rest unto themselves to sell. Nor is there any Merchandize so profitable amongst them, nor so frequent; as anciently among the *Romans*, who called things fairly bought, their proper Goods and Rights, as just as that of Slaves.

How the Turks imploy their slaves.

THe youth and aged of both Sexes, whom Chance by tenths appropriates to the *Turk*, he thus disposeth; the elder in yeers he sells for Husband-men, who yet are rarely or cheap bought; for they seldom escape the Sword; their age making them less vendible.

Young

Youngmen and Maidens, they confine them in *Seraglio's*, thereto be instructed in useful Arts for future times. But first, they must deny their Faith in Christ, and then be circumcised. And thus initiated in their Ceremonies, they diligently examine their physiognomies, and the several lineaments of their bodies, and then the whole composure; and according to conceived strength, forwardness of wit, and dispositions, they are destinated to learn Laws of the Country, or discipline of Wars; and in the mean time are allowed a dayly stipend of two or three Aspers, sixty whereof make five shillings, which they conceive a liberal sufficiency for diet and clothing, until they are fitted for imployments. In the elements of War, they thus are trained, according to each strength: they first have given them a light bow, skill and strength increasing,

creasing, they have a greater and a heavier; so by degrees they are fitted for expedition. They have Instructors, severe Exactors of their dayly Exercises; and whensoever they erre much from the mark, so often are they cruelly whip'd with scourges. These are inrolled in the order of Bow-men. Others are instructed and made fit for Janizaries, who have appointed Masters and Teachers every day to fight, two together with Cudgels. Others (an horrid thing) who have more lovely faces, are so close cut, that nothing like Man is left them; and this not done without great and eminent danger to life: and if the party escape death, his health is for no other use, but their most wicked lusts; and after youth 's grown aged, they are put to the offices of Eunuchs, to attend on Ladies, Concubines, Horses, Mules, and some Kitchin-imployments.

The

The condition of Virgins and other Women.

Such as are of extraordinary beauty, comelineſs, or compoſition of body, are choſen out for Concubines; mean and indifferent Faces, are appointed Matrons, hand-maids; amongſt whoſe offices ſome are ſo filthy, and ſo loathſome, as were before (though ſomewhat uncivilly) related. Others are ſet to womens work, as ſpinning, carding, weaving. It is free for none of them to profeſs the Chriſtian Faith, or hope of liberty during life. There is ſome content in hope, but theſe have none.

How

How private Turks use Prisoners.

HItherto hath been spoken how the Kings use Captives; now how private men their Prisoners newly taken: first, they threaten them with all sorts of menacing sharp words, promises, and allurements to entice them to Circumcision; which if yeilded to, they are treated somewhat more courteously; but then all hope of ever returning to their Country is clean cut off; and whosoever endeavours it, burning is his appointed punishment. Such as are thought more firm and less fugitive, are admitted to their Masters Military imployments, and can onely be made free, when age hath made them useless; and then he is rather turned off, then remitted orderly; or when the Master by hurt in War, or danger of death, bequeaths him

liberty. They are permitted marriage; but their Children are diſpoſed at the Maſter's pleaſure; which makes the more underſtanding ſort utterly abhor marriage. They who refuſe Circumciſion, are miſerably and unhumanely treated; of which I have had the experience of thirteen yeers ſufferings: nor can I expreſs in words the great calamities of ſuch people.

How Chriſtians ignorant in mechanick Arts are uſed.

THe condition of ſuch unskilful men is wretched. Thoſe whoſe toyl brings profit, are onely in reputation with them: and therefore learned Men, Prieſts, and Noble men, who have lived in retiredneſs and pleaſures, when they fall into the hands of *Turks*, are of all moſt miſerable; the Merchant

chant or Manſcourſer beſtows no coſt on them, as ſcant vendible; they walk with naked head and feet, and often their whole bodies; no new cloaths ſucceed, the old worn out; they are hurried through Mountains, Rocks, from place to place, Winter and Summer, and have no end thereof till death, or that they finde a fooliſh Purchaſer, that (they think) buyes ill Merchandize; but no man is ſo happy, or eſteem'd amongſt them, for Age, Art or Beauty, that they being ſick will leave behinde them. Firſt, they are whipped to go on; if they cannot do that, then they are put on horſeback; and there not able to ſit upright, their bellies are tied on horſeback, no otherwiſe then a ſack of Corn or Cloak-bag: if he die, he's ſtrip'd of all cloaths, and thrown into the next ditch, to be devoured by dogs and vultures.

How Prisoners newly taken are used.

THey do not onely binde them in endless chains, but, in their journey, also manacle their hands; they march the distance of a large pace one from another, that mutually they do no hurt; and tye their hands, lest with stones they mischief do their Masters: that when sometimes they lead great multitudes, as ten times five hundred chain'd together, the strength of whom, if hands at liberty to throw stones, might much annoy them. At night when they rest, their feet are likewise chained, and exposed to all injuries of weather. The condition of Women is a little more humane; they who have strength of limbs, are driven on foot; those more tender, are set on horses; such as are infirm and cannot ride, are put in baskets or ripiers,

ers, as we uſe geeſe. Afterwards their condition is ſadder; either they are included in ſtrong Turrets, or forced to endure the wicked luſts of their Merchants. Where ſtill they are, is ever heard vaſt and hideous howlings of both ſexes, ſuffering violations from them; neither doth the age of ſeaven or ſix yeers, defend them from thoſe vitious actions: a people incomparable wicked, both againſt nature, and before libidinous.

How uſed that are expoſed to ſale.

AT the break of day they are brought to Market, like droves of ſheep, or herds of goats: Merchants appear, prizes are ſet; if the priſoner be liked, his cloaths are ſtripped off, he is viewed by the buyer, all members ſuveyed, tryed and throughly ſearched for faults in joynts or arteries; if he

pleaſe not, then returned to the owner : and this is done until he finde a purchaſer. When bought, he's carried to ſome heavy ſervitude, to plow, keep ſheep ; omiting baſer Offices. They endure there many unheard examples of calamities : I have ſeen men tyed together with yokes, to draw the plow. Maidens are ſeverely forced to perpetual labours ; ſeparated from the ſight of men, nor are they ſuffered ſpeech or conference with other Servants. If any man be taken Priſoner with wife and children, him ſome great perſon willingly purchaſeth, to be imployed in his Country-houſe, in Tillage, Vineyards, Meadows, Paſtures ; and Children born of them, are all his Slaves : and if they perſevere in Chriſtian Faith, a certain time is alotted them to ſervitude, and then made free ; their Children notwithſtanding continue Slaves

at

at the Maſter's will, and imployed where he pleaſeth; for they have no certain nor enrolled Eſtates of Lands, and ſo no aſſured ſeats of reſidence. If after making free, they deſire to return to their Country, they have Letters Patents given for their Journey. But to ſuch as abjure the Chriſtian Religion, no certain time of bondage is preſcribed them, nor right of return; all hopes of their liberty, totally depends upon the Maſter's pleaſure: and when they have got freedom, they pay the Tenths, as other Turks, but freed from other Taxes with which Chriſtians are burthened.

Of Captives made Shepherds.

THe Husband-man hath an hard and ſad condition, but the Shepherd far more grievous; they always live in ſolita-

rineſs, night and day, covered onely with the roof of heaven. The Maſter and the Wife have ſome ſmall Tents; no ſhelter for the Shepherd, unleſs at ſpare times compelled to work on Tapeſtry or Carpets. Every month they change their Paſtures, and drive their flocks from one Mountain to another. Some Maſters that have more humanity, now and then give ſmall rewards, which the Servant keeps as his proper Goods, and preſerves, to bear the charge of a return to his Country, if ever he get liberty; but theſe largeſſes are ſeldom done, and then, but as a miſerable enticement to ſervitude, thinking thereby to withdraw their hopes of ſhifting from them. To ſuch as deny Chriſt, and are circumciſed, knowing they dare not run away, no like indulgence offered.

Eſcapes

Escapes of prisoners out of Europe.

European Slaves may more easily escape, then those sold into transmaritime Regions; they pass Rivers onely, that may be swimmed over; others, with great difficulty must pass the Hellespont. Such as intend escapes, usually attempt it in Harvest season, to hide themselves in Fields of Corn, and by it live. The Nights they Travel; the Day lie close, in Corn, Woods, or Marshes; and rather chuse to be devoured by Wolves, then brought back to their Tyger-Masters.

Out of lesser Asia.

WHo flye from thence, repair to the Hellespontick Sea, between *Callipolis*, and those Towers of *Sestos* and *Abidos*

bides, now called by the Turks, *Bogaz Aſer*, that is, *Caſtles on the mouth of the Sea*, where the Waters are ſtraight and narrow; hither they come with Saws and Ropes, cut Timber-Trees, and tye them faſt together, to ſerve and ſave themſelves for ſhipping; carrying nothing with them but ſalt. If Winde and Fortune favour, in three or four hours they are wafted over; if otherwiſe, they periſh in the Sea, or reforc'd again upon the Coaſt of *Aſia*; if ſafely paſs, they then betake themſelves to the Mountains, and by inſpection of the Pole and the Star *Bootes*, they tend their way North-ward; and ſuſtain themſelves with Acorns and Herbs ſod in ſalt. If many flie together in ſociety, ſometimes in Night, they ſet upon the Shepherds, and what they finde of Victuals take from them; ſometime they kill, and are ſometime killed

killed, or taken, and returned to their old Maſters and Drudgeries: but the ſeveral dangers of travelling, conſumes more then eſcape, by ſhipwrack, the enemies ſword, wilde beaſts, and ſtarving hunger.

The puniſhments of Fugitives.

SOme are hanged up by the heels, and moſt cruelly ſcourged; and if commit murther, the ſoles of his feet are all ſlaſhed into furrows, and ſalt ſtuffed in. Some have great iron Chains, faſtned on their necks, and forced to wear them day and night, and as long as the Maſter pleaſeth.

The charity of Greeks and Armenians to Captives.

DEath, and confiſcation of all ſorts of Goods, is inflicted on thoſe who undertake, procure, or aſſiſt

assist Captives in their flight, or running away; yet notwithstanding both *Greeks* and *Armenians* cease not to entertain them, being Christians, to hide them, and in disguises to conduct them unto shippings of the Venetians or other Christians, and freely give them good provisions and all things necessary for their journeys; nor do they spare or omit any kinde of piety towards them; for they confess to have had heard the like experience from Christians charity, when as they travel for conscience sake to *Rome* or *Compostella*.

The Incantation of Turks against Fugitives.

THey have certain kinde of Charms, which they think can draw them off from flying. The name of the Slave is written in a Schedule of Paper, which is hung

hung up in his Tent or Houſe: then with vengeable and horrible Curſes, his head is charged and threatned, conceiving this by the Devil's help, the Fugitive will be affrighted with meeting of Lyons and Dragons in his Journey, or that the Seas or Rivers will ſwallow him, the heavens will grow dark, and theſe aſtoniſhments will bring him back again.

The memory of Chriſt by degrees loſt in former Chriſtian Provinces.

THere is ſome memory yet left of the expugnation of *Conſtantinople*, the Kingdoms of *Greece*, *Albania*, *Valachia*, and *Servia*, now reduced to Provinces. Theſe, for a long time, conſtantly retained the Chriſtian Faith, but their Children have forgot it; and there will come to paſs a full oblivion of Chriſt. And likely it

is

is to fall out ſo in *Croatia*, *Hungary*, and *Sclavonia*, which are now additaments and adjuncts to the Turkiſh Empire.

The condition of the conquered.

WHen a Province is ſubdued and taken, all ſorts of Goods moveable and immoveable are given away for ſpoyle. They totally extirpate the whole Nobility; but eſpecially the Princely Iſſue. And when they took *John* the King's Son of *Hungary*, and favoured him with life, it was on good advice, that if *Hungary* were loſt again, they might imploy and involve him into any new incumbrances; and when the Province ſhould be in a quiet and calme condition, then to diſpatch him: for in ſuch reſpects, the Turk regards neither Kindred, Father or Brother; he ſpares

ſpares none. And if they do kill and murder not all Church and Clergy-men they take; yet they expoſe them to all ſcorn, nakedneſs and beggery, deſpoyling them of all their Fortunes, Goods, and Dignities. Their Bells, their Organs, and other Inſtruments and Ornaments of Churches, Chappels, and Devotions, they raven and tear from the Temples, profaning them with conſecration to their *Mahomet*; leaving onely the moſt miſerable and wretched Chappels to the Chriſtians, wherein they are forbid publick Prayers, and may pray ſeemingly in ſilence: which Chappels, when either Earth-quake, Fire, Tempeſt, or Age deſtroy, they muſt in no ſort re-edifie. Preaching or reading parts of the Scripture is utterly forbidden. It is a ſin to admit a Chriſtian to any publick Office, to wear, have Arms

or

ot habit like a Turk: or elſe to uſe the recreations of cheerfulneſs, as Pageants, Playes, or Dancings. If they injure Chriſt or you, with bitter or contumacious words, you muſt be ſilent, and endure it. If you ſpeak ought againſt their profeſſed Religion. you are forced to circumciſion; and but to whiſper again *Mahomet*, Fire and Brimſtone followeth. If a Chriſtian on horſeback paſs by a *Muſſelman*, (that is, one initiated in the Turkiſh Faith) he muſt, on neceſſity, light from his horſe, and bowing downe his head worſhip him; which if omitted, he ſtraight is knocked down with clubs.

The condition of Prieſts and Fryers under Tribute.

THey are held the worſt of Men, and are eſteemed by Turks the very Sacriledge and Scandal of God and Mankinde. They have no benefit from Churches. Upon ſome feſtival dayes, a little bread is given them by poor Women, and not on other dayes. They get their livelihood by carrying Wood; their cuſtome being, to cut down ſticks in Woods, lade them on Aſſes; and with this Merchandize, they cry about the Streets, *Wood to be ſold.*

The Tribute of Christians.

THey pay a part of all encreaſe, not onely of Corn and Cattle, but even Mechanicks pay it out of all their profits. And then they pay another ſubſidie, for every ſingle man through a Family, each head a Crown. If Parents refuſe this Tribute, their Children are taken from them, and made Slaves. Others are bound in Chains, and beg from door to door to pay this Crown; which if they cannot this way procure, they are caſt into perpetual Priſon; and when all Duties are performed, it is yet lawful for the Turk to chuſe the beſt amongſt his Children, whom he circumciſeth, and removes from all approach or ſight of Parents, and breeds him for his Wars, ne'er to return to Friends; and ſo a childe

easily

easily forgets both Christ, his Parents, and his Kindred; that after, if he chance in company with them, he shall not know them. No Man can express by Words, the Lamentations, Cries, Tears and grievous sighs, at this distraction of Children. The Father to see his Son (educated in the fear of Christ) torn from him, and made an Instrument of Satan, to oppose Christ: hurried from his Mother, to live perpetually with strangers, leaving whatsoever is dear in blood, pleasing in society, or loving in familiarity, with an everlasting dereliction: after listed in the ranks of those the *Greeks* call Fatherless and Motherless; yet many of these although they have denied Christ, carry about them the Gospel of St. *John*, (*In the beginning was the word*, &c. in *Greek* or the *Arabick* tongue) as an amulet or preservative in their Armpits; and with great de-

fire they expect the Christian Sword (according to some Turkish prophesies) should revenge and free them from those great afflictions and persecutions; and that if Christians do it not, whatever is the cause, or with what mindes soever hindred, all very ill deserve of Christian Religion.

CHAP.

CHAP. III.

A Narration of a diſpute with a TURK.

AFter I had travelled with much labour and many dangers the better parts of the world, and ſeen many pleaſant Towns & Countrys, as *Socrates*, *Plato*, & other Philoſophers had diligently done; at length I arrived at the famous City of *Hungary*, *Varadinum*, where by chance I met one *Dervis Gſielebi*, a skilful man in the Laws of *Mahomet*; who having diſpatched his buſineſs with the

Governour, he very much desired conference with some Christian about Religion on either side. This motion of his being published by an Interpreter, and none for divers dayes appearing to encounter him, in defence of the Christian cause, though many religious persons were in that Town, (struck mute and speechless at the courage of one Ethnick Infidel) who seemed to me like *Israelites*, that durst not adventure on one uncircumcised *Goliah*, provoking them. This I perceiving, and grieving in my spirit, that in such plenty of Clerks and learned men, none was so well armed with Truth, as durst (though by Interpreters) reprove the insolence of such an Heathen; And fearing that so wicked and detestable a silence, in so good a Cause, with so bad a Man, would betray the Truth, and render our Saviour Jesus Christ's Opinion with him more

more ignominious; I my ſelf, though never called to Eccleſiaſtical Function, undertook the charge of arguing this point of Piety with him; and ſo a prefixed day was agreed on between us: when multitudes of people of each Religion, came Spectators of the event. The place was in a Monaſtery of *Franciſcans*; the day, *Whitſon*-Sunday, day of Pentecoſt; where he moved to me firſt this Queſtion: *Where God had his being, before the Heavens and Earth, and therein all things elſe were created?* Which Queſtion, though it ſeemed to me not much pertinent to our purpoſe, yet leſt he ſhould imagine us ignorant of our great God's univerſal preſence, I ſaid, He then was in his own being. But when that ſeemed to him ſomewhat obſcure, and that he did not ſufficiently underſtand it, I then told him, He was where he now is. Which

he understanding, denied in the general, and said, *Not so; but that he then was in a bright cloud.* Which, when he earnestly affirmed, I quoted *Genesis*; (for they also read the books of *Moses* and the Prophets) and said, If God were in a Cloud, before the Foundation of Heaven and Earth, then that Cloud must be created before them both: and upon further argument on this point, being at last convicted, he would dispute no further in it; but gave me leave to propound some Question to him; and for solemnity of that dayes sake, I thought fit to say something thereof; and finding these words (*In the name of God, his mercies, and the Spirit of them*) in their *Alcoran*, in the *Arabian* Tongue and Character, I desired him to read them: The mystery of the holy Trinity. Which when he had considered, and wondred at, he said, *Christian,*

from

from whence had you this? for in the beginning of all our actions, we Muſſelmen *uſe theſe three words, and prefix them to every Chapter of our* Alcoran; *when we ſit down to eat, when we go to prayers, when we waſh our hands, or other parts of our bodies, theſe words we firſt pronounce; and theſe actions finiſhed, we ſprinkle our heads with water, and repeat theſe words,* In the Name of God, his Mercies, and the Spirit of them. When thus he had confeſſed the Truth, I deſired to underſtand from him what he meant by the word *Mercies*: who replied, *He underſtood it literally, without other ſignification.* Then I applied my ſelf to the myſtical Interpretation, and divided it according to Truth into three Perſons, the Father, the Son, and the Holy Ghoſt, and ſhewed them written in the *Arabick* tongue. And when he ſaw I had mentioned the Son of God, he queſtion'd, *How could*

God could have a Son? since according to their Law and Doctrine of Mahomet, God had neither Wife nor Childe. To whom I answered, according to my weak understanding and capacity; We Christians call God the Father, for his Creatures sake, being the first creating Cause, and sole Preserver of all created, who was for ever in the same Essence he now is in, and will be for Eternity; and is the first Person in the Trinity. We believe the Son, (who by *Mahomet* in the *Arabick* phrase is called *Rahman*, and signifieth *Mercies*, so changed by him) to be likewise God, not according to flesh (for God is a Spirit) born of a Woman; but of the Essence and substance of God Omnipotent, begotten by God the Father, to put away the sins of the World, and so took humane flesh, by the Holy Virgin *Mary*, suffered for us, died, and was buried, and according

cording to the ſayings of the Prophets aroſe again the third day, and aſcended into Heaven, and ſitteth at the right hand of God the Father, there to judge the quick and the dead, to render immortal happineſs to thoſe that have faith in him, and to the unfaithful everlaſting puniſhment.

I then preſented him a Crucifix, and ſaid, Behold this now, and ſee if *Mahomet* did unworthily call the Son of the eternal God by Name of Mercies, when with Arms thus ſtretched forth, he calls poor ſinners to his embraces, ſaying, *Come unto me all ye that labour, and are burthened with ſins, and I will refreſh you.* And to render him more capable of the Trinity, I pointed to the Sun, ſaying, You have a fair ſimilitude here: as there is but one Sun, that hath form, heat and light; ſo there is but one God the Father, who hath Son,

and

and the Holy Spirit, which you call *Ruahim*, consisting of three Persons equally of one substance, and from Eternity coexisting.

This comparison wrought in him a belief in God the Father, his onely begotten Son, and the Holy Ghost; a Trinity in Unity. And when he had heard my weak discourses of God the Father, God the Son, and God the holy Ghost, he much admired, with saying, *O God, O God; I, nor any of our Sect, could ever imagine, you had such good thoughts of God; for we conceive you live in darkness of understanding: but by your relation, it seems you have great apprehensions of him; and believe well, if you did not neglect our great Prophet of God*, Mahomet. I said, What shall we do with the toyes and dreams of *Mahomet*? for besides Baptism and the mystery of the Trinity, which were had from Christians, we know the *Alcoran* con-

contains nought that tends to Truth. Then I alledged to him the fancies and silly trifles of *Mahomet*'s two Angels called *Arot* and *Marot*, whom *Mahomet* sayes, That God did send from Heaven, to minister justice unto mortal men, commanding them to forbid drinking of wine, and unlawful mixtures with women, & to shew the ways to heaven to no man. These Angels transgressing Divine Commandment, were defiled, deceived, and made drunk by a Woman, and shewed to *Mahomet* the way to heaven; whom, when God saw there, he asked the Angels standing by, who it was that came in that shape thither? And the Angels telling him it was by the error of *Arot* & *Marot*; he turn'd the Woman into a Star, and sent those Angels chained into a well, to be punished everlastingly. Divers like ridiculous stories I related; as that of the Beast *Baraile*, who could speak as man

man, who carryed *Mahomet* to heaven, where himſelf confeſſeth to have ſeen great Angels with many heads, and thoſe ſpeaking many Languages in divers Tongues; which is ſufficiently fooliſh, & unworthy the name of a Prophet; but ſaid, I knew not whether oppreſſed with Wine, in ſleep he dreamed to have ſeen ſuch miracles, or monſtroſities in his imaginations. And therefore when he inſerts ſuch follies in his *Alcoran*, he deſerves not the Title of a Prophet from any reaſonable man.

Having heard this, ſomewhat abaſhed, he aroſe, and would argue no further: but led me into the Temple, and ſhewed me certain Images carved in wood; and asked me, *If we did worſhip thoſe ſilmilitudes of men, or adore them?* I anſwered, No; think not we worſhip the ſtones or timber wherein theſe figures are engraved; they are uſed and reſpected onely

onely as records and remembrances to mens mindes of the paſſions and ſufferings of our Saviour Jeſus Chriſt, for the redemption of our tranſgreſſions: and we worſhip our true God in minde and Spirit, remembred by that Crucifix; neither are you denied the like remembrances of your great Princes, and famous men, nor we of holy Saints; but 'tis to give God thanks for their examples of holineſs, and our prayers to imitate their charity and pieties.

In theſe diſcourſings, he ſpies ſome dogs walking in the Church, and doing ſomething againſt an Altar, (an evil cuſtom, and to be condemned by all) and asked whether it was lawful for Beaſts to enter our Churches? and bluſhing with ſhame, not knowing how to defend this negligence of Chriſtian Paſtors, I told him, It was neither lawful nor ſeemly; and deſired him

him to conceive it a meer negligence of Officers.

When he heard this, he commended it very much, and desired me to instruct him in our Saviour's Prayer, which I gave him after, in the *Arabian* Dialect.

CHAP.

CHAP. IV.

A Lamentation for loſs of Chriſtians deſtroyed.

AFflicted with an infinite and incredible ſorrow (moſt high and mighty Monarchs and Governours of Chriſtian Commonwealths) to ſee the ſad condition, and moſt miſerable being of our Brethren under the Turkiſh ſlavery; whereof ſome ſeduced from the boſome of our

Church to heretical unhappineſs; others with civil and hoſtile ſword, ſlain, [illegible], and caſt to devouring Beaſts; others made captive to perpetual ſervitude, and moſt cruelly afflicted. They all by me in lamentable ſobs and groanings complain, O monſtrous, miſchievous ambition of ill men, and wicked covetouſneſs of ruling! How many equal ſouls conſecrated to God's Divine Worſhip, have you betrayed to Death and to the Devil? How many Principalities and Kingdoms of great Kings, and all ſorts of Nobility, have you deſtroyed? How many walls of ſtately Towns have you demoliſhed? How many ſumptuous Palaces and ſtrong ſtately Caſtles have you levelled with the ground? How many lawful Owners have you dejected from eminent Eſtates and quiet Conditions, and baniſhed to perpetual diſconſolations?

And

And although I intend not to write the acts of Princes, but to delineate the calamities and tragedies of Captives, I cannot forbear remembrance of that abominable discord of the Earl of *Servia*, a potent and proud Prince, who agreeing (a shameful foul example of a vitious ambition) with the Bassa of *Bosnia*, (his neighbour-Enemy) and having many Castles and strong holds upon the Turkish Confines, even to the River *Savus*, (which divides *Illyria* from *Croatia*) and defended all those Provinces which lye between that River and the River *Dravus*, from Turkish violences and incursions: This Earl or Lord of *Servia*, falling into variance and some petty controversies with the Nobility of *Sclavonia*, made friendship with the said Bassa, and joyning their Armies both together, invaded the *Sclavonians*, partly at difference be-

tween themſelves, and partly impotent; wholly deſtroys them and their Province with fire and ſword, ruining their Towns and Caſtles, ſome by violence and force, ſome by craft and treachery, (cuſtomary with wicked men and Turks) and ſo totally vanquiſhed and conquered them. And after a few Months had paſſed, this Baſſa beholding the Earl's rich Provinces, and neighbouring with his, he took or made occaſions to invade him, whom at length he kill'd; and ſo reduced all his Territories under the Turkiſh Government. Thus this ſeditious Atheiſt, Traytor to his Country and his Brethren, moſt ignominiouſly loſt his life: for ſuch are the Turk's rewards to whomſoever by craft, policy, or villanous fraud, he can lay hold on or enſnare. The like was done with ſome Noble-men of *Hungary*, whom they reduced to miſerable captivity. Where-

Wherefore (moſt Chriſtian Monarchs) the cruelties of this Tyrant, ought with all induſtry and vigilance, be both feared and prevented; leſt conſidering your fair Provinces, and viewing them with a faſcinating eye, he finde you diſagreeing, and thereby infeebled, he aſſault you on all ſides, not onely *Candia*, *Calabria*, *Malta*, and *Sicily*, but even *Italy*, *France*, *Spain*, and *Germany*; and prove an univerſal ſcourge and terror to all Chriſtendome. They are wiſe, who by others harms prevent their own: you are concerned, when your neighbours houſe is fired. But not to trouble you in this kinde, I recommend to you, moſt prudent Governours, the correction and amendment of this great error, and return to the deplorable calamities and afflictions our Brethren ſuffer under the yoke of Tribute in the Turk's Dominions, where ſome

with chains about their necks; are dragged through ſharp and ſpiny parts of *Thracia* and leſſer *Aſia*, with naked feet, in thirſt and hunger: and if by labour of long journeys, diſeaſes, or other griefs they die (as often happens to men of Quality and bred in eaſe) are hurl'd ſtrip'd in the next ditch, (though not half dead) to the care of ravenous fowls; others, that is, young people of either ſex, endure perforce the filthy luſts of their buyers and their fenars, with hideous cryes and howlings of violated and vitiated people; the age of ſix years not defending them: others ignorant in husbandry or Mechanick Arts, and literated men (who are leaſt ſaleable) are for long time driven from Town to Town, from ſtreet to ſtreet; and being once ſold, compell'd with clubs and ſcourges to learn Trades and dayly employments in baſe buſineſſes and grievous

ous pains: others of more robustious strength, are made slaves to Gallies, tied by the legs with chains, and most miserably tortured; whose sad calamities the power of humane wit cannot express in words. And if these poor unfortunate souls, could have foreknown that miserable being, they'd rarther have chosen a thousand deaths. If pains of life and death were e'er commix'd together; yea, if to live long and many days, and die every hour, were ever extant, it is in *Turky*: *Ægyptian* servitude, *Babylonian* banishment, *Assyriack* captivity, *Roman* destruction, are toyes and trifles to these calamities. People, who live as it were in the firy Furnace of the *Chaldean Hor*, and crying up to heaven with sighs and groans, *O Lord, how long! arise and forsake us not in the end*: and when oppressed and grieved beyond all hope, they turn their eyes

again on their own Countries, likewiſe in captivity; yet wiſh themſelves rather ſlaves there, then where they are: their prayers are not for liberty, but change of place; and for that cauſe, indifferent for death or life, they turn Fugitives; and ſome leaving their flocks in deſerts, their Oxen at plow, expoſe themſelves to devoration; ſome murthering their Maſters and their Children; ſome burning their houſes in revenge; ſome run away, hiding themſelves in Caves and hollow Trees, with fearful wants and dangers; which I here forbear, having given the Reader ſome taſte thereof before. And now they turn their cries to you all Chriſtian Monarchs and Governours of Commonwealths:

Imploring and beſeeching the Pope of *Rome*, who ſhould be Father of our Country, and all ſorts of men belonging to Chriſt his holy

holy Church, That they uniting all ſects of men in peace and concord, would labour to ſuppreſs this common enemy, and reſtore their Brethren unto liberty.

Imploring and beſeeching the Emperor and all Imperial Princes, Dukes, Cities, and Nobilities, to cool their hot Calentures of ambition, and avarice of neighbours rights, and ſet apart domeſtick quarrels, & call together and unite their ſtrengths againſt ſo cruel an Uſurper, and hoſtile Enemy, and labour to defend their preſent, or elſe recover their loſt Territories: and then be aſſured, the circumſpection of the Spaniſh Souldiery, the warlike fierceneſs of the Belgicke Provinces, the quick prudence of the Italian wits, the robuſtiouſneſs and ſtoutneſs of the Germans, will be eaſily perſwaded by the King of Romans, againſt this univerſal Enemy; remembring

being your withal, No Crown sits so gloriously on an Emperour or Princes head, as that which beareth a true Title of the Peoples safety and lawful Liberties.

Imploring and beseeching the most Christian King of *France*, to employ his helping and heroick Arms, in safeguard (according to his Title) of his Christian Brethrens liberties, and his own from Turkish Tyranny.

Imploring and beseeching the most mighty and potent Kings of *England*, *Poland*, *Denmark*, *Swedeland*, with all Republicks, Cities, and Corporations Christian, to unite, and joyne in one, their strengths and powers in war against this cankered common Enemy of their Religion, Crowns and Dignities.

Imploring and beseeching, all sorts of Powers and Authorities spiritual and temporal, to imploy their

their diligence, and ſhew the worthineſs of their callings, by correction and amendment of wicked and diſſolute looſe livers, by whom God's wrath is kindled againſt us; and to reduce them to holy Rules of Chriſtian Exerciſes, in living juſtly, ſoberly and religiouſly, and ſo render God a true account of Stewardſhip, and prevent the miſeries have befallen others drowſie and ſleeping inadvertencies.

Imploring and beſeeching both young and old, of all ſects and conditions, godly Chriſtians religious and ſecular, beloved Fathers, dear Brethren, reſpected Friends, Neighbours, and Companions, That you all, with humble face and countenance, pure and ſincere hearts and hands, devout mindes, mournfull voyces, and weeping eyes, condole, grieve, and lament the miſeries, the calamities of Turkiſh captives; and call unto the Lord of Hoſts with vio-

violence in pity to his people, to avert his anger, and not to give them up to the perpetual rebuke of this wicked Infidel, moſt cruel Enemy of Chriſtian Religion and Liberty; but to inſpire the mindes of Chriſtian Kings and Governours, with light of his holy Spirit, to reduce them all to unity and concord, against this ravenous and inſatiable Dragon; and grant others ſuch ſucceſs, that theſe wretched captives, their Chriſtian Brethren, may be reſtored to liberty in the worſhip and adoration of their God, our Chriſt, and onely ſerve him, who is for ever bleſſed; that at length the Chriſtian World may be refreſhed, and eaſ'd from ſuch perpetual ſlavery.

CHAP.

CHAP. V.

An Exhortation againſt the TURK.

I Have often marvelled with my ſelf, moſt mighty Monarchs, when I conſidered the advãtages which promiſe Chriſtians victories againſt the *Turk*; and yet in ſo many yeers they attempted none, or failed. We have Jeſus Chriſt our God, who in one onely night deſtroyed the hoſt of *Sennacherib*; who drowned *Pharaoh*; who with

a maiden hand of *Judith*, ſtruck off the head of *Holofernes*; and, to be brief, a God, whoſe will is victory. Contrary to which, they have Mahomet, a wicked man of life & converſation, in death, yet hanging in his Sepulchre without Reſurrection: ſo as there is as much difference between them, as is between an ever living Son of an ever living God, and a putrid carkaſs of a ſon of a mortal man; that if we diligently examine the nature of each Power and Authority, it would apear like dead men, ſuperiors in ſtrength to living. Now in abilities of bodies, capacities, and gifts of underſtanding, we exceed them; which are good ſtrengths and fortifications againſt an enemy: and yet we are ſtill defeated. Who is more hardy then the *Hungarian*? more ſtout and robuſtious then the *German*? more quick and nimble then the *Frenchmen*? more grave and

and ſolid then the *Spaniard*? more cautelous and prudent then the *Italian*? more valiant and daring then the *Engliſh*? forbearing other Nations, the endowments of whoſe mindes, are better or at leaſt equal. All theſe abilities ſeem able ſingly to get a victory, or at leaſt well to forward it. Courage often without much force, generoſity of minde, wiſdom, forecaſt, ambition of honour, and policy, oft ſubdues an Enemy; yet notwithſtanding, wretches as we are, amongſt ſo many victorious attributes, we get no victories. Then if we conſider the eaſie preparation & great furnitures of all ſorts of arms, we ſhall appear far to exceed the Turk. Guns of all ſorts have bin our own inventions, and the divers kindes of compleat harneſſes for horſe and foot. The Turks, Perſians Subjects, naked, or half ſo, march forth to war: they have bows, we guns; that is, fire

and

and thunder: they have arrows, which hardly pierce an Armour; we Cannons, which Rocks cannot withstand: and yet now some *Mussel-men* have Guns and Gunners; but few, and unskilful.

Now I pray, what other kinde of people use they most in Expeditions? *Scythians* and *Thracians*, who have no *Italian* or *Spanish* Spirits, onely a kinde of inhumane fierceness, ignorance and stolidity: to these are added *Grecians*, lost men with ease and laziness; *Asians*, corrupt with luxury; *Ægyptians*, no less in minde then bodies, feebled; *Arabians*, bloodless, thin, and parboyl'd with the Sun. Who could imagine such kinde of Souldiery should subdue the great advantages and abilities of those fore-named Nations? yet (be it spoken with grief) our Christians by these are overcome, and mastered into servitude, and our great Cap-

Captains are forced to bear arms a-gainſt us, who were born and bred by Anceſtors to liberty: and in the mean ſeaſon, the *Turk* laughs at us, and the *Few* rejoyceth.

Now if I ſhall conſider the Laws and Inſtitutions of Nations, we ſhall be found abundantly ſuperiour in that reſpect: for, what is more righteous and divine then the Decalogue and holy Goſpel, written by God's own Finger and his Spirit? what more regular then the Canon-Law? more juſt and equal then the civil Law? Whereas the *Turks* live by Direction & Dictates of the *Alcoran*; a book of ſtuff as fooliſh, as full of vanity; a book of ſport and mirth, if pity for the ſeduced did not allay it; though now ſpread abroad too much, and handled a-mongſt Chriſtians; ſo as it may be truely feared, we ſhall learn other Laws, or ſhortly loſe our own, and turn *Turks* in our mindes and

approbations, ſooner then in our bodies to their Dominion. What is then the cauſe, having ſo many prerogatives of hopeful war, we are alwayes beaten? why are our Enſigns adorn'd with Crucifixes, fearful formerly to infidels and devils, now trampled on & frighted? I ſhall tell you in few words, and truth, We have a God moſt great, moſt good, but alienated from us ſo far, that according to the Prophets ſaying, *We ſcarce are to be named his people:* for why ſhould Chriſt remain with us, whom we have rent and torn in far more pieces, then the Souldiers did his Garment, by our hideous Sects, Schiſmes and Hereſies? Beſides his Name, what of him is dear unto us? The very Plow-man theſe times is impudent and factious, the Citizen fraudulent and avaritious, the Magiſtrate ſeeks retributions and rewards, the Nobility is riotous and lazy, the Gen-

Gentry contentious and proud, the Souldier, beyond his pay and ſpoil, craves nothing from the war; let Scepters fall as they will, he is no leſs grievous to friends and companions, then Enemies. Church-men beſides pompe eccleſiaſtical, have little of the Church; not ſanctity, nor piety, & ſome not fitting erudition; ſeeking their own, not Chriſt's advancement; that we may ſay with the Prophet, *All have declin'd the ways of God, and are unprofitable; there's none that doth good, not, even one.* Why ſhould we marvel then that Chriſt is not our Friend? We therefore go to war without a God, and what is more calamitous, with God our adverſary. We carry Bibles & Crucifixes with us, but the crucified by his favour converſeth with our enemies; our actions therefore periſh, & are involv'd in loſſes. And when one Nation fights againſt the *Turk*, another is imploy'd in civil wars,

calling to his aid, Pagans, Schiſmaticks, or Hereticks, more eagerly to oppoſe Chriſt; others tend their home-affairs, to indulge themſelvs in eaſe & voluptuouſneſs. The ſouldier ſets not forth for Chriſt, but money; which failing, ſoon deſerts the field, & turns home back again. What have we then from thoſe rich Attributes & Eulogies of *Germany*, *France*, *England*, *Spain*, & *Italy*, when the Souldier neglects both God and Honour, and goes to war, as to market, a brothel-houſe, or ſtews, to exerciſe all rapine, ſpoil, and lewdneſs? We have good laws, but evil manners; good furniture of arms, but wicked diſpoſitions: it is our glory to fight among our ſelves; and if we prove coward to enemies, there follows little ſhame or puniſhment. When do we ſee a Souldier quitting Colours or diſbanding, ſeverely handled? which crimes were anciently capital; and whole

whole Legions have been decimated and tyth'd for leſs offences. We therefore march with men few in numbers, and thoſe corrupt in manners, againſt millions of men well diſciplin'd; for *Turks* leave their vices in their houſes, from whence we carry ours. In their Pavilions and Tents, no deliciouſneſs; arms onely, and neceſſary proviſions: in Chriſtians, all ſorts of Table-delicates, luxury and rioutouſneſs; and commonly, as many light laſcivious Women, as Men. What wonder then if they conquer who are preſerved by ſobriety, parſimony, diligence, fidelity, and obedience? Let them periſh then, who loſe a field to get a prey; who are oftner found amongſt whores, and drunk, then in good actions: but 'tis the fault and error of Superiors, when Subjects are not kept in due obſervance; which if Chriſtians were, we could not be inferiour to

Turks: And yet a greater fault, behold, Princes themſelves, while they contend in mutual quarrels, are cauſes why they cannot muſter equal forces againſt the *Turk*; for whilſt they fight and combate for ſome little Town or other, after grievous ſtriſe, conflictation and exhauſtion of men and treaſure, they grow weak, impoveriſhed and heartleſs. What brave actions might thoſe ſtreams of Chriſtian blood have done, which civil wars moſt impiouſly have drawn out, emptied, and dried up? But 'tis too late to mourn in complaints: *Aſia* and *Affrica* are loſt; *Greece*, extinguiſhed; *Hungary*, deſperately ſick; *Illyria* and *Sclavonia*, joyned to the *Turk*; *Auſtria*, much enfeebled; and this plague much threatens *Germany*, and Chriſtianity univerſal; and that ſo far, that no great Prince or Monarch ought to be ſecure, or think himſelf ſo free, but

that

that he may be forced to defend his own, without invasion of his neighbours Territories, whether it please or not; unless they will become of Princes, Servants; of Free-men, Slaves, detained in perpetual chains, or slain and murthered, that their Subjects may want Captains and good Leaders.

Now, most mighty Monarchs and high Governours, for God's cause, banish from amongst you all discord & ambitious tyrannies (which are the Devils instruments to maintain oppressions & impieties, thereby to prolong Gods wrath upon you) and restore to each proprietor his due rights and priviledges; and then, as Rivers having free course, haste all smoothly to the sea, & make one mighty body, so your strengths united in the bond of peace, would startle, astonish and drown this great Tyrant *Turk*: which blessing on bended knees, I humbly pray

for, and recommend unto the God of Peace. And being reconcil'd among your ſelves, if you would ſay as *Moſes* ſaid to *Joſhua*, *Chuſe you a man, and go and fight with Amalek*; If you would reduce your ſelves to this peace and concord, (which is onely hopeful) and put your helping hands and powers, toward ſo greatly honourable, ſo bleſſed, ſo neceſſary and profitable a war againſt the Turk; who can imagine, but that ye ſhould at leaſt equal the number of his Souldiery, if not far exceed them? He is now ſwell'd up to the very height of Tyranny, and hath there remained ſo for divers yeers, as if expecting, as if waiting an attempt. All full Seas have their ebbings, all ripe fruits are quickly ſhaken down; there wants nothing to this general and glorious work of Chriſtian Princes, but God's bleſſing, unanimity, and an Heroick courage,

brave

brave and maſculine. For the Emperour can with eaſineſs, raiſe, arm and muſter 50000 horſe, & 100000 foot; the like may hopefully be expected from *France*, from *Spain*, and *Italy*; the yet remaining parts of *Hungary*, and *Illyria*, with the Provinces under the King of *Romans*, will raiſe and maintain 60000. Theſe Chriſtian Forces may make 400000 horſe and foot, beſides, the Maritime great aſſiſtances of *England*, *Denmark*, united Provinces, *Venetians*, *Portugals*, and *Swedes*, and all other Chriſtian Commonwealths, who, if once unanimous, and freed from jealouſies, and petty, wretched, wilful home-contentions, the Turkiſh power could no more reſiſt ye, then *Darius*, *Alexander*; *Xerxes*, *Themiſtocles*; or *Antiochus*, *Judas Macchabeus*: and having gotten but one victory, and once paſſed the *Danube* towards *Conſtantinople*,

ople, God being pleased, and our lives amended, these enemies of our faith would easily be trodden down. All *Greece* and *Thrace*, (where yet great part retain the law of Christ) expect with greediness the Christian Sword, and readily would revolt upon such occasion, and manfully assault and fight against those Lords and Masters, that have so cruelly afflicted them: which circumstance alone, would much hasten, if not perfect a speedy victory.

I would to God, and wish heartily, most Christian Monarchs, That your civil, fruitless, home-contentions, would permit and suffer you seriously to consider, and calmly to examine these offered motions; you then would finde all mens wills and arms concur with yours; no age, no sex, no conditions of men would leave your Ensigns: Each *Turk* would have his Execu-

tio-

tioner at home, his Traytor in his Tent, and fugitive in the field. All Christians amongst them have contemptuous opinions of their arms, and know them onely fitted for light Skirmishes, and Pickerings; who, if their noise, like shoals of clamouring Rocks, affright you not, they fly. And whensoever it shall please God to root out from amongst us these perpetual Enemies of his faith, and send them to their old lurking holes and caves, and corners in *Bythinia*, by the Christian Sword, (according to some of their own Propheeies) or else to reduce them to the bosome of our Catholick Church; no man can doubt, but in short time the Emperor will be seated in his chair at *Constantinople*, and invested in his Imperial Roman Territories; The King of *Romans* re-established, and recover *Hungary*, and *Thrace*; *France*, lesser *Asia*; *England*,

land, part of *Ægypt*; *Spain*, part of *Africa*; *Italy*, all Shores and Banks of the Mediterranean Seas; and laſt, the Pope, as a great Paſtor of the Chriſtian Church, will be extol'd & magnifi'd for ſuch an union.

Theſe are the apprehenſions of all Chriſtian captives under the Turkiſh Tribute, and even Turks themſelves, who have knowledge and long acquaintance in military affairs. And this my ſelf have learned by thirteen yeers experience, The *Turk* is valiant againſt a flying, and flying againſt a valiant Enemy; when therefore he by nature is fugitive, impiety flyes without purſuit. Let God ariſe and ſcatter all his Enemies: let thoſe that hate his Doctrine, avoid his preſence: let them like ſmoak vaniſh, and melt like wax againſt the fire: ſo may all Infidels periſh, before the face of God and his holy Church, that there

there may be but one Flock, and one Paſtor, Jeſus Chriſt the righteous. Which grant, Oh ever bleſſed Trinity and Unity, God the Father, God the Son, and God the Holy Ghoſt.

Amen.

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